PALM SUNDAY

Think diligently upon Him that endured such opposition from sinner against Himself. (Heb. zii. 3.)

The week which we this Sunday enter upon, my dear brethren, is called Holy Week; and of all the many sacred seasons which the church has set apart, this is by far the most solemn and sacred. Everything which it is within the power of external rites and ceremonies to do has been done by the Church in these services, in order to bring home to her children the great lesson which this holy season should teach. And while it is true that the Church has not made attendance obligatory under pain of mortal sin, yet it would argue a very poor and ungrateful spirit, and one but little in accordance with that of the Church, if any one should without good reason neglect to be present. SPIRIT OF HOLY WESE

should without good reason neglect to be present.

Now, what is the truth which these services have it for their object to impress upon our minds? No other than that fundamental, distinctive truth—the passion and death of Christ, its reason and effects. The Church this week excludes from commemoration everything else, and applies herself exclusively to tracing the steps of her Lord and Founder from His entry into Jerusalem in the midst of acclamations and rejoicings, to the entombment of His death and blood-stained body in the sepulchre of Joseph of Arimathea. Now, every one must have, necessarily has, in these events the greatest interest—an interest which surpasses every other.

And first, as to those who are in the habit of going frequently to the sacraments, who understand their great value, and find in these means of grace their chief consolation in the midst of the troubles and cares which surround them. For these the commemoration of the passion and death of Christ cannot but be profitable. The author of "The Ellowing of Christ" tells us that we

the passion and death of Christ cannot but be profitable. The author of "The Following of Christ" tells us that we engat not to consider so much the gift of the lover as the lover of the giver. And we all know that we esteem the trifling present made by a dear friend more than much more costly things which we have ourselves bought or carned. Now, the sacraments are not

s prudent man is a good means of learning what it is worth. Now, if those who neglect the sacraments, who make but little of them, would during this week apply themselves to the consideration of the price paid by Our Lord for those sacraments, I have but little doubt that they would be led to form a truer notion of their value and importance.

I wish I could conclude without allud-

I wish I could conclude without alluding to another class which, though I trust it is not numerous, yet does *xist—I mean those who do not neglect the sacraments, but those who do worse: who profane them. Those who make bad confessions, who conceal mortal sins, who have no sorrow for their sins sins, who have no sorrow for their sins and no purpose of amendment, who make the infinite mercy and goodness of God a reason and pretext for wallowing in vice and sin—what shall be said of these? We know that Our Lord is reigning now gloriously in heaven; that nothing which we can do can cause Him loss of pain; yet it is also true that those who act in this way do all that lies in their power to trample under foot that Precious Blood which was shed for them. But while there is life there is hope, and if even those would devote for them. But while there is life there is hope, and if even those would devote this week to meditation on the Passion of Our Lord, they might form a just estimate of what their souls cost Our Lord, and turn to Him while there is

MRS. RINGLING, A CONVERT

Mrs. Alfred Ringling, wife of the circus king, whose winter headquarters are at Baraboo, Wisconsin, was received into the Catholic Church on January 10. That day for the first time she received Holy Communion at St. Joseph's Church, Baraboo, the Rev. Father O'Reilly pas-

Mrs. Ringling is a woman of intellect and energy, takes a leading active in-terest in the civic and social affairs of her city and is regarded in that part of the West as a woman of high character and ideals. Last September she engaged a Catholic tutor for her son, Richard, a Catholic tutor for her son, Richard, aged eighteen, who was preparing for Yale University. It is thought that the strong Catholic convictions of the boy's tutor has had much to do with Mrs. Ringling's profession of the faith. In the work of college preparation to which he gives his time, Mr. Roche, formerly an instructor in Cathedral College, lays stress on the study of the Scriptures and comparative religions. The studies along these lines which were calculated to interest principally his pupil, interested the pupil's mother also, and after a careful reading of Cardinals Newman and Gibbons, she declared her intention of joining the Church.

and Gibbons, she declared her intention of joining the Church.

Telegrams were received from Mrs. Ringling by friends of the family, announcing that in adopting the Catholic faith she had found peace and happiness.—

The Missionary.

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THE NEW ST. MICHAEL'S HOSPITAL, ANNEX, TORONTO

CONTINUED FROM PAGE THREE nds; an enlarged surgical wing with operating room; maternity wing; nurses' home, and lecture hall; chapel, and out-patient and pathological build-ing, thus making a most complete and modern hospital.

esteem the trifling present made by a dear friend more than much more costly things which we have ourselves bought or earned. Now, the sacraments are not merely inestimable treasures in themselves; they are also tokens and pledges of the love of Him Who instituted them, bought by Him at the cost of His own most Precious Blood, given to us to show us His love to us. Every time he receives Holy Communion, he is receiving that which was instituted and established and bestowed upon him out of love; and if he wishes to know how great that love was he ought to have a lively sense of what it cost Our Lord to merit those graces for us—namely, His bitter passion and death.

But there are many who neglect the sacraments, who come to them but seldom, perhaps only to their Esster Communion; perhaps not even to that. What is to be thought of those who act in this way? Certainly, however smart and keen and intelligent they may be, or fancy themselves to be, in lower matters which are nearer to them and fall beneath their senses—in moneygetting, in trade, in art, in literature—such men show but little senses and understanding about things which are of real importance and value. In what way may these duller and obtuser minds learn to appreciate these higher things? Certainly the price given for a thing by a prudent man is a good means of learning what it is worth. Now, if those who previent the searcements who make who make here. HISTORY OF THE HOSPITAL

OUT DOOR AND FREE DISPENSARY

In this department there is a marked decrease since the plan was adopted over a year ago that only those certified to be poor by clergymen and other responsible persons would be treated, the hospital sate arranging that the homes of applicants be visited by Sisters when possible, assisted by members of charitable associations, as also the homes of poor patients in the hospital, with the view of rendering assistance and thus preventing much worry in the latter case regarding the family at home in need.

From paying patients; city allowance of 70c a day for the indigent who have

resided in the city for one year, Ontario Government, about \$10,000 a year, be quests and donations, and building fund grant of £50 000 from the city; on the condition that 50 beds for the indigent be provided in the proposed new building, 134 have been provided; other donations to building fund from friends and charitably disposed, will, with the

seknowledged later on.
Further funch needed for completing and furnishing: 1st, there is urgent need of a new and sufficiently large chapel; 2nd a new wing for maternity department; 3rd, better accommoda-for Sisters and nurses: 4th, a morgue; 5th a second operating room in surgical wing, etc.

There are many poor patients who come from outside districts and from whom they do not receive anything, as outside municipalities do not pay.

All those of our faith and others who

All those of our fath and others who recognize the good work St. Michael's is doing in the community should certainly come generously to the aid of this grand institution which has had to contract a great debt and should not be left to worry over financial troubles when there are

body that can at all do so should respond generously to the appeal, which the good Sisters are about to make for funds. They must have mopey and we sincerely hope they may get it in plenty. Ladles or others that can furnish a room for a plous purpose in the hospital should do so. The Sisters have refused to sell out this property and move to a better district, for they decided it was their duty to remain where they would be of most use to the poor and needy. They should be then well supported by all.

SEVENTEEN REASONS

WHY CHRISTIANS CANNOT CON-SISTENTLY BE SOCIALISTS

No Catholic can be a socialist (in fact no Christian or orthodox Jew can). No socialist can be a Catholic. This line is clear and well defined. The Church stands for God and for country, the family, marriage, and the home.

home.
Socialism stands against all of them, and its basis is materialism, which eliminates God from its scheme.

eliminates God from its scheme.

To sum up the result of our investigation we find that socialism and socialists are opposed to the Catholic Church, the family, marriage and the home, because the doctrines of socialism are:

First—Its philosophy, as laid down in the Bible of socialism (Karl Marx's Kapital), is based on materialistic conception of history, which is nothing less than atheism.

tion of history, which is nothing less than atheism.

Second—Because the founder of that doctrine, Karl Marx, was an avowed atheist and bitterly opposed to the teachings of Christ and His Church.

Third—Because, not alone Marx, but his co-worker Engels (joint author with him of the "Manifesto"), was an avowed atheist and antagonist of the teachings of Christ.

him of the "Manifesto"), was an avowed athelst and antagonist of the teachings of Christ.

Fourth—Because, with hardly a single exception, all the advocates of socialism, past and present, were and are anti-Catholic in their writings and atheistical in their belief.

Fifth—Because socialism ridicules the teachings of Christianity, maligns and alanders its clergy, and vilifies the followers of that faith.

Sixth—Because socialism would destroy the sanctity of the family and the home, for which the Catholic Church has always stood.

Seventh —Because socialism would destroy the sacred sacrament of marriage which was established by Christ.

Eighth — Because the philosophy of socialism teaches disloyalty to authority, disloyalty to God and to country.

Ninth—Because socialism takes the religious beliefs away from men and gives in return a hatred of God and His commandments.

Tenth—Because socialism teaches and advocates strife and conflict of men against men by class hatred. Eleventh — Because socialism would take woman from her place in the home and throw her into the marts of the

Twelfth — Because socialism stands for free love and derides marriage, call-ing it a capitalistic institution and a tool for exploitation. Thirteenth—Because socialism arrays

Thirteenth—Because socialism stray-class against class.
Feurseenth — Because socialism teaches there is no God.
Fifteenth—Because socialism justifies abortion, child murder, regulation of re-production, and prevention of concep-

Sixteenth-Because socialists hate the Catholic Church and call it an enemy of the workers, whose friend it has been

through the ages.
Seventeenth — Because Seventeenth — Because socialism teaches the young the doctrines of disloyalty to God and country. — Peter Collins, in The Common Cause.

Hats in Place of Mantillas

Prominent Roman CatholicChurches o New York have indorsed the suggestion made in London by one of the secretaries of Cardinal Bourne that Catholic women abandon wearing large hats in church. "It would be a good thing," said the mantilla more, I wish Catholic w

mantilla more, I wish Catholic women would wear them generally, as big hats interfere with the view of the ceremonies at the altar. Large hats are entirely out of place in church and when worn with huge, dagger-like hatpins, are dangerous. The mantilla is pretty and graceful, and does not interfere with those sitting behind the wearer."

While there is no likelihood of an order being issued to women in New York barring the wearing of big hats, in church, it is said that several priests are thinking of asking them to wear smaller hats, which will not interfere with others in the coagregation and recommend that they adopt the graceful Spanish headgear for attendance.

Of all occupations, killing time is the most wearing and the poorest paying.

SHEATHING FELT

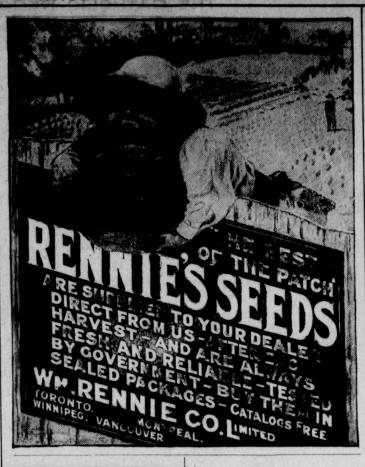
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